

أَلْبَابُ الثَّالِثُ

كَوْنُ نَبِيِّ اللَّهِ ﷺ رَحْمَةً فِي الدُّنْيَا

CHAPTER THREE

THE HOLY PROPHET ﷺ IS MERCY FOR  
EVERYONE IN THIS WORLD

**A**LLAH ﷻ INFORMED US THAT HIS EXALTED PROPHET ﷺ IS mercy for the believers, and that he is kind and compassionate to them. There is no mercy that surpasses his. Allah said,

﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿And amongst these (hypocrites) are also those who hurt (the Esteemed) Messenger (blessings and peace be upon him) and say: 'He is only an ear (believes everything he hears).' Say: 'He is all ears to what is good for you; he believes in Allah and has faith in (what) the believers (say) and is mercy for those of you who have embraced faith. And those who hurt the Messenger of Allah (by means of their evil beliefs, doubts and foul statements), for them there is grievous torment.'﴾<sup>84</sup>

Allah also said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

﴿Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.﴾<sup>85</sup>

This mercy has manifested itself in myriad ways within this Umma. Some of its incalculable manifestations are mentioned here.

<sup>84</sup> Qur'ān 9:61.

<sup>85</sup> Ibid., 9:128.

1. ONE, the Prophet ﷺ repeatedly entreated on behalf of his *Umma* that Allah punish them not as He punished the people of old: those punishments include years of drought, mass drowning, utter annihilation at the hands of their enemies and so on. Thawbān رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ . . . وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، فَيَسْتَبِيحَ بَيِّضَتَهُمْ. وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يَرُدُّ، وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ، وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، يَسْتَبِيحَ بَيِّضَتَهُمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا — أَوْ قَالَ: مَنْ بَيْنَ أَقْطَارِهَا.

Indeed, Allah has folded up the earth for me.... And I asked my Lord on behalf of my community that He not destroy it with drought, and that He not destroy it by an outside enemy that lays them to waste. My Lord said, 'O Muhammad! When I decree a matter, My decree is not revoked; I have decreed that your people shall not be destroyed by a drought, and I shall not set upon them an outside enemy that will lay them to waste, even if the inhabitants of the four corners of the earth gather against them [or He said, 'from its four corners...']...'<sup>86</sup>

Reported by Muslim.

Sa'd b. Abī al-Waqqāṣ رضي الله عنه reported that Allah's Messenger said after he offered prayers in Mu'āwiyā's Mosque (Masjid al-Ijāba),

سَأَلْتُ رَبِّي ثَلَاثًا فَأَعْطَانِي ثِنْتَيْنِ، وَمَنْعَنِي وَاحِدَةً. سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ، فَأَعْطَانِيهَا؛ وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ، فَأَعْطَانِيهَا.

<sup>86</sup> Set forth by •Muslim in *al-Ṣaḥīḥ, Kitāb al-Fitan* [The Tribulations], Ch.: "The Internecine Warfare That Will Destroy This Nation," 4:2215 §2889.

I asked my Lord for three things. He granted me two and denied me one. I asked my Lord that my community not be destroyed by drought and He granted me that, and then I asked that my people not be destroyed by drowning and He granted me that.<sup>87</sup>

Reported by Muslim.

There are several reports from many of the Companions about it.

2. TWO, the Prophet ﷺ incessantly supplicated his Lord, asking for his community's salvation and for Allah to forgive and have mercy upon it: this is why the Prophet ﷺ would say frequently,

اللَّهُمَّ! أُمَّتِي، أُمَّتِي.

O Allah, my people, my people!

and,

اللَّهُمَّ، اغْفِرْ لَأُمَّتِي.

O Allah! Forgive my community!

There is no instance recorded where the Prophet ﷺ supplicated, in difficult times, for his own salvation and neglected to pray for his people. To the contrary, we find the exact opposite reported, wherein he would supplicate to his Lord about his people and rarely mention his own name. This he also did as an example for us to follow.

3. THREE, the Prophet ﷺ put off his supplication whose answer was guaranteed that it may be an intercession for his people on the Day of Judgment. This intercession will also apply to other communities, on the Day on which the Prophet will be sought after by all of Creation, including the Prophets and Messengers. It is reported by Ubayy b. Ka'b ؓ in the hadith about reciting the Qur'an in seven modes of recitation, that the Prophet ﷺ said,

أُرْسِلَ إِلَيَّ: أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ. فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَى أُمَّتِي.  
فَرَدَّ إِلَيَّ الثَّانِيَةَ: أَقْرَأْهُ عَلَى حَرْفَيْنِ. فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَى أُمَّتِي. فَرَدَّ إِلَيَّ

<sup>87</sup> Ibid., 4:2216 §2890.

الثَّالِثَةِ: أَقْرَأُهُ عَلَى سَبْعَةِ أَحْرَفٍ، فَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةً تَسْأَلُ نِهَا.  
فَقُلْتُ: االلَّهُمَّ، اغْفِرْ لِأُمَّتِي. االلَّهُمَّ، اغْفِرْ لِأُمَّتِي. وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمِ  
يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ، حَتَّى إِبْرَاهِيمَ.

Jibril ؑ came to me and said, 'Allah has commanded you to recite the Qur'ān to your people in one mode [harf].' I said, 'Make things easy for my people!' He came to me a second time and said, 'Allah has commanded you to recite the Qur'ān in two modes.' I said, 'Make things easy for my people.' He came to me a third time and said, 'Allah has commanded you to recite the Qur'ān in seven modes; and for each time I returned, there is for you a supplication that you can make.' I said, 'O Allah! Forgive my *Umma*! O Allah! Forgive my *Umma*!' and I put off the third supplication for the Creation till the Day when they come to me, including Ibrāhīm ؑ.<sup>88</sup>

Reported by Muslim.

According to Abū Hurayra ؓ, Allah's Messenger ﷺ said,

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي  
شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ.

For every Prophet there is a supplication that is answered. Every Prophet made use of his supplication in this life, but I have put off mine as an intercession for my people to the Day of Resurrection.<sup>89</sup>

Agreed upon and this is the wording of Muslim.

<sup>88</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn* [The Travelers' Prayer], Ch.: "The Qur'ān Was Revealed in Seven Modes," 1:561 §820.

<sup>89</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Da'awāt* [The Supplications], Ch.: "Every Prophet had an Accepted Supplication," 5:2323 §5945; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Da'awāt* [The Supplications], Ch.: "The Prophet's Supplication for Intercession Saved for His Nation," 1:189 §199.

4. FOUR, the Prophet ﷺ requested his Lord to make as purification, mercy, and a good deed drawing near to Him, every supplication made against anyone in his community who did not merit it—likewise anyone he spoke ill of, lashed, or punished—in the sense that the person deserved it outwardly [in the Sacred Law] but did not deserve it inwardly.

And according to a narration:

اللَّهُمَّ، إِنِّي أَخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ. فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ  
أَذِيَّتُهُ شَتَمْتُهُ لَعْنَتُهُ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَزَكَاةً وَقُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ  
يَوْمَ الْقِيَامَةِ.

O Allah! I have taken a covenant with You that You shall never break with me. I am but a man, so for any believer that I have harmed, cursed, spoken ill of, or lashed, make it a supplication, purification, and good deed that draws him close to You on the Day of Resurrection.<sup>90</sup>

Reported by Muslim from 'Ā'isha, Jābir and Anas رضي الله عنهم.

And according to Salmān رضي الله عنه, he also said:

"... and You only sent me as mercy to the worlds..."<sup>91</sup>

Reported by Aḥmad, Abū Dāwūd and al-Ṭabarānī.

5. FIVE, the Prophet was extremely keen and desirous of his *Umma*'s guidance, salvation, and rescue from the stress of the world and the concerns of the Next. He prayed for their worldly and Afterworldly life. He was given to frequent tears for them. It grieved the Prophet ﷺ

<sup>90</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "On Those Whom the Prophet ﷺ Spoke Ill of or Prayed against," 4:2008–2009 §2601.

<sup>91</sup> Set forth by •Aḥmad in *al-Musnad*, 5:437; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: "The Prohibition of Insulting the Companions of Allah's Messenger ﷺ," 2:626 §4659; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 6:259 §6156. See al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (16:150–153) for a detailed commentary on the meaning of this hadith.

greatly that his *Umma* should suffer, and Allah consoled him and told him not to consume himself in grief for them. Allah ﷻ said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

«Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.»<sup>92</sup>

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقْعَنَ فِيهِ، فَأَنَا آخِذٌ بِحُجَرِكُمْ وَأَنْتُمْ تَقْحُمُونَ فِيهِ.

The metaphor of me and my people is like a man who kindles a fire. When the surrounding area glows, moths and insects begin to fly into the fire. It is I keeping you from falling into the Fire, but you are flinging yourselves into it.<sup>93</sup>

Agreed upon and this is the wording of Muslim.

6. SIX, Allah's Messenger ﷺ declared this religion one of moderation and ease. It is not a religion of difficulty, hardship or burden. The Prophet's religion corresponds to the innate, natural way that Allah created man. This is why the *Umma* is forgiven for many of the things for which the people of old were taken to task, and Allah has lightened its burden from many of the things that they were obliged to do. Allah ﷻ said,

<sup>92</sup> Ibid., 9:128.

<sup>93</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Riqāq* [The Heart Softening Narrations], Ch.: "Eschewing Disobedience," 5:2379 §6118; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "The Prophet's Kindness toward His *Umma*," 4:1789 §2284.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي  
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ  
الْطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي  
كَانَتْ عَلَيْهِمْ﴾

﴿(They are the people) who follow the Messenger, the Prophet (titled as) al-Ummī (who imparts to the people from Allah the news of the unseen and knowledge and secrets of socio-economic disciplines of life without himself being taught by any human in the world); whose (eminent attributes and exquisite powers) these people find written in the Torah and the Injil (Gospel); who enjoins on them virtues and forbids them vices, declares wholesome things lawful and impure ones unlawful for them and removes from them their heavy burdens and yokes (i.e., shackles) weighing upon them (due to their acts of disobedience and blesses them with freedom).﴾<sup>94</sup>

In this holy verse, Allah has described His Chosen Prophet ﷺ with nine attributes: [one] he does not make lawful save the pure things, [two] he does not forbid save the filthy things, [three] he removed the burdensome actions, works, and conditions that were upon the nations of old, [four] he is a Prophet, [five] he is a Messenger, [six] he is Unlettered, [seven] he is written in the scriptures of the Torah and the Gospel, [eight] he enjoins the good, and [nine] he forbids the evil. All this is mercy with which Allah has honoured humanity.

7. SEVEN, there was nothing that pertained to the *Umma*'s worldly and Afterworldly well-being save that the Prophet ﷺ clarified it and elaborated what was ambiguous in it. The Prophet ﷺ explained everything to them (what they could comprehend and what they were unable to fully grasp), so that they abstain if it pertains to something forbidden, and that they perform it if it pertains to something incumbent and required—whether in the realm of legislation, worship,

<sup>94</sup> Qur'ān 7:157.

interactions, tenets of faith, rulings or tribulations, etc. The Prophet ﷺ explained everything, including even the minutest detail of purification matters that would not occur to anyone.

Salmān al-Fārisī رضي الله عنه reported that someone said to him, “Has your Prophet taught you everything, including how to relieve yourself?” Salmān replied,

أَجَلٌ، لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِعَائِطٍ، أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ،  
أَوْ أَنْ نَسْتَنْجِيَ بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.

Certainly! He forbade us facing the direction of the *qibla* when defecating or urinating, washing with our right hands, and using less than three pebbles when wiping or using dung or bones.<sup>95</sup>

Reported by Muslim.

Abū Dharr رضي الله عنه said,

لَقَدْ تَرَكْنَا رَسُولَ اللَّهِ ﷺ، وَمَا يَتَقَلَّبُ فِي السَّمَاءِ طَائِرٌ إِلَّا ذَكَرْنَا مِنْهُ  
عِلْمًا.

Allah’s Messenger ﷺ left us and there was not even a bird flapping its wings save that he gave us knowledge about it.<sup>96</sup>

Reported by Aḥmad.

Ibn Ḥibbān reported:

تَرَكْنَا رَسُولَ اللَّهِ ﷺ، وَمَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا عِنْدَنَا مِنْهُ عِلْمٌ.

Allah’s Messenger ﷺ left us and there was not even a bird flapping its wings save that he gave us knowledge about it.<sup>97</sup>

Al-Ṭabarānī added in his version, “The Prophet ﷺ said,

<sup>95</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṭahāra* [The Purification], Ch.: “On Cleaning One’s Self,” 1:223 §262.

<sup>96</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:153, 162.

<sup>97</sup> Set forth by •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:267 §65.

مَا بَقِيَ شَيْءٌ يُقَرِّبُ مِنَ الْجَنَّةِ، وَيُبَاعِدُ مِنَ النَّارِ، إِلَّا وَقَدْ بَيَّنَّ لَكُمْ.

‘There remains nothing that will draw one near to Paradise and draw one away from the Hellfire except that it was clarified to you.’<sup>98</sup>

According to al-Bazzār and al-Ṭabarānī its chains are fine authentic except Muhammad b. ‘Abd Allāh al-Muqri’, who is reliable. Ibn Hibbān graded it authentic. It was also reported by Abū Ya‘lā and al-Ṭabarānī with authentic resources.<sup>99</sup>

Al-‘Irbād b. Sāriya رضي الله عنه said,

وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً؛ ذَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجِلَتْ مِنْهَا الْقُلُوبُ. قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ هَذِهِ لَمَوْعِظَةٌ مُودِعٌ، فَمَاذَا تَعْهَدُ إِلَيْنَا؟ قَالَ: قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ؛ لَيْلُهَا كَنَهَارِهَا. لَا يَزِغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ.

Allah’s Messenger ﷺ delivered for us an exhortation that caused the eyes to weep and the hearts to shudder. We said, ‘O Allah’s Messenger! This seems to be a farewell sermon, so what is your counsel to us?’ He replied, ‘I have left you upon a clear path, its night is like its day. No one deviates from it save a person given to destruction.’<sup>100</sup>

Reported by Aḥmad, Ibn Mājah, al-Ājurri, and al-Ḥākim who declared it authentic (al-Dhahabī concurred).

<sup>98</sup> Set forth by •al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 2:155 §1647.

<sup>99</sup> Set forth by •al-Ṭayālīsī in *al-Musnad*, 65 §479; •Haythamī, *Kashf al-Astār ‘an Zawā’id al-Bazzār*, 1:88 §147; •Abū Ya‘lā in *al-Musnad*, 9:46 §5109; •Haythamī, *al-Maqṣad al-‘alī fī zawā’id Abī Ya‘lā al-Muṣili*, 1:150–151; •Ibn Ḥajar al-‘Asqalānī in *al-Maṭālib al-‘āliya*, 15:630 §3846; •al-Haythamī in *Majma‘ al-zawā’id*, 8:263–264.

<sup>100</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:126, Ibn Mājah in *al-Sunan*, Introduction, 1:16 §43; •al-Ḥākim in *al-Mustadrak*, 1:175–176 §§331–332.

8. EIGHT, the Prophet ﷺ was nearer to the believers than their own selves in this life and the Next, and Allah ﷻ made his wives as mothers to the believers. Allah said,

﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

«This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls and his (pure) wives are their mothers.»<sup>101</sup>

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ.

I am nearer to the believers than their own selves.<sup>102</sup>

Agreed upon.

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

مَا مِنْ مُّؤْمِنٍ إِلَّا وَأَنَا أَوْلَىٰ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ.

There is not a single believer save that I am nearer to him in this life and in the Next.<sup>103</sup>

Agreed upon and this is the wording of al-Bukhārī.

Similar phrases have been reported from many Companions. If someone is nearer to someone than his own self, how will his mercy and kindness be toward that person? Not only that, Allah ﷻ also made His Chosen Messenger nearer to the other Prophets than they are to their respective people.

9. NINE, the Prophet ﷺ did not command his community to do anything burdensome. In fact, he would sometimes leave certain

<sup>101</sup> Qur'ān 33:6.

<sup>102</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Kafāla* [The Guarantees], Ch.: "On Debt," 2:805 §2176; •Muslim in *al-Shāḥih*: Bk.: *al-Farā'id* [The Estate Division], Ch.: "Whoever Leaves Behind Wealth then it is For His Heirs," 3:1237 §1619.

<sup>103</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Istiqrāḍ* [The Loans], Ch.: "Prayer over a Person Who has Left Behind Debt," 2:845 §2269.

actions if he feared that doing them constantly would make them obligatory and difficult for them. The Prophet ﷺ said,

لَوْلَا أَنِ أَشَقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسَّوَالِكِ مَعَ كُلِّ صَلَاةٍ.

Were it not that I feared making things difficult for my people, I would have ordered them to use the tooth stick [*siwāk*]-tooth brush—at the time of each prayer.<sup>104</sup>

Agreed upon.

The Prophet ﷺ also said,

لَوْلَا أَنِ أَشَقَّ عَلَى الْمُؤْمِنِينَ، مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ تَغْزُوا فِي سَبِيلِ اللَّهِ.

Were it not that I feared I would make things difficult for my people, I would not have stayed behind from any expedition that goes out in the path of Allah.<sup>105</sup>

Sometimes, the Prophet ﷺ would avoid doing a particular act continuously for fear that it would be made obligatory for the *Umma*. So we see that he stopped praying the Ramaḍān night vigil prayer (*tarāwīḥ*) after three or four days in the mosque. Concerning this, the Prophet ﷺ said,

أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخَفْ عَلَيَّ شَأْنُكُمْ اللَّيْلَةَ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ، فَتَعْجِزُوا عَنْهَا.

To proceed, last night your condition was not hidden from me; however, I was afraid that it will be made obligatory upon you to pray during the night and that you would be unable to do it.<sup>106</sup>

<sup>104</sup> Ibid., Bk.: *al-Jumu'a* [The Friday Prayer], Ch.: "Using the Tooth Stick on Friday," 1:303 §847; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Taḥāra* [The Purification], Ch.: "On the Tooth Stick," 1:220 §252.

<sup>105</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imāra* [The Leadership], Ch.: "The Virtue of Jihad and Expeditions in the Path of Allah," 3:1497 §1876.

<sup>106</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The *Adhān*], Ch.: "When There is a Wall or a Barrier between the Imam and the Congregation,"

Agreed upon and this is the wording of Muslim.

In fact, the Prophet ﷺ would sometimes avoid saying “yes” to a question for fear of something being made obligatory.

Abū Hurayra رضي الله عنه said,

خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: أَيُّهَا النَّاسُ! قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ، فَحُجُّوا. فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ، يَا رَسُولَ اللَّهِ؟ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: لَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ، وَلَمَّا اسْتَطَعْتُمْ.

Allah’s Messenger ﷺ delivered a sermon for us and said, ‘O people! Allah has made Hajj incumbent upon you, so perform the Hajj!’ A man in the audience said, ‘Should we do it every year, O Allah’s Messenger?’ The Prophet ﷺ remained silent until the man repeated his question three times. Finally, the Prophet replied, ‘If I had said yes, it would have been incumbent, and you would be unable.’<sup>107</sup>

Reported by Muslim.

10. TEN, the Prophet ﷺ ordered those who are in charge of the affairs of the Muslims—whether political leaders, imams in prayer or others—to exercise kindness and avoid burdening them.

According to ‘Ā’isha رضي الله عنها, she heard Allah’s Messenger ﷺ say,

اللَّهُمَّ، مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ. وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ.

O Allah! Whoever takes charge of my people in anything and makes things difficult for them, I ask that You make things difficult for him. And whoever takes charge of my people in anything and deals kindly with them, I ask that

1:313 §882; •Muslim in *al-Shāḥih*: Bk.: *Ṣalāt al-musāfirīn* [The Travelers’ Prayer], Ch.: “The Encouragement to Pray During the Nights of Ramaḍān,” 1:524 §761.

<sup>107</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Hajj* [The Hajj], Ch.: “The Obligation of Hajj Once in One’s Life,” 2:975 §1337.

You deal kindly with him.<sup>108</sup>

Reported by Muslim.

Abū Mas‘ūd al-Anṣārī رحمته الله reported that Allah’s Messenger ﷺ said,

يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُتَفَرِّقِينَ. فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ  
الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ.

O people! Indeed, there are people among you who drive others away! So whoever leads the people [in prayer], let him lighten it, for behind him are the weak, the elderly and those with needs.<sup>109</sup>

Agreed upon and this is the wording of Muslim.

This is why Allah’s Messenger ﷺ would encourage brevity in the prayer, lest the imam make things difficult for the congregation by offering a lengthy prayer. As for one who prays alone, or who prays a supererogatory prayer, he is free to lengthen it for as long as he wishes. When the Prophet of mercy ﷺ began his prayer, he would like to lengthen it, but when he heard the crying of a young child, he would quicken his pace out of mercy for the young child and its mother. And this is despite the fact that the Prophet ﷺ wanted to lengthen the prayer because it used to bring him rapturous delight.

According to Anas b. Mālīk رحمته الله, Allah’s Messenger ﷺ said,

إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ، وَأَنَا أُرِيدُ إِطَالَتَهَا؛ فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَجُوزُ فِي  
صَلَاتِي، مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ.

Indeed, I begin the prayer and wish to lengthen it, but I hear the crying of a young child and so I shorten my prayer, for

<sup>108</sup> Ibid., Bk.: *al-Imāra* [The Leadership], Ch.: “The Virtue of the Just Imam and the Punishment of the Oppressive Leader,” 3:1458 §1828.

<sup>109</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: “Concerning He Who Complains about His Imam When the Latter Lengthens the Prayer for Too Long,” 1:249 §672; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Commanding the Imams to Lighten the Prayer,” 1:340 §466.

I know the severe distress the mother feels with his crying.<sup>110</sup>

Agreed upon.

II. ELEVEN, the Prophet ﷺ never invoked Allah against his people or his opponents, asking for permanent and lasting destruction. In fact, we find the opposite reported. He used to pray for their guidance to Islam, and would prohibit a person from supplicating against himself or others among the Muslims.

According to Abū Hurayra رضي الله عنه,

قِيلَ: يَا رَسُولَ اللَّهِ، اذْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لِعَانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

Someone said, “O Allah’s Messenger ﷺ! Invoke a curse upon the pagans,” but the Prophet ﷺ replied, “I was not sent as a curser; I was only sent as mercy.”<sup>111</sup>

Reported by Muslim.

Abū Hurayra رضي الله عنه also reported,

قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ دَوْسًا قَدْ كَفَرَتْ وَأَبَتْ؛ فَادْعِ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكْتُ دَوْسٌ. فَقَالَ: اللَّهُمَّ اهْدِ دَوْسًا، وَائْتِ بِهِمْ.

Tufayl b. ‘Amr al-Dawsī and his companions went to the Prophet ﷺ and said, ‘O Allah’s Messenger! Daws (tribe) has

<sup>110</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: “On the One who Lightens his Prayer when Young Children Cry,” 1:250 §677; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salāh* [The Prayer], Ch.: “Commanding the Imams to Lighten the Prayer,” 1:342 §470.

<sup>111</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: “The Prohibition of Invoking Curses Against Creatures and Other Things,” 4:2006 §2599; •al-Bukhārī in *al-Adab al-mufrad*, 119 §321; •Abū Ya‘lā in *al-Musnad*, 11:35 §6174; •Abū Nu‘aym in *Dalā’il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu‘ab al-Imān*, 2:144 §1403; •Ibn ‘Asākir in *Tārikh Dimashq*, 4:92; •al-Ḥusaynī in *al-Bayān wa al-Ta‘rif*, 1:283 §754; •Ibn Kathīr in *Tafsīr al-Qur‘ān al-‘Aẓīm*, 3:202.

disobeyed and refused; invoke Allah against them!’ Someone (thinking that the Prophet ﷺ was going to invoke Allah against them) said, ‘Daws is destroyed.’ The Prophet ﷺ said, ‘O Allah! Guide (people of) Daws and bring them (to right path).’<sup>112</sup>

Reported by Muslim.

The same cannot be said about the previous Messengers. Some of them invoked Allah against their people, which led to their destruction, such as the people of Nūḥ, Mūsā and others.

12. TWELVE, the Prophet ﷺ commanded moderation and ease and forbade extremism and excessiveness in all things, whether in acts of worship, interactions with others or anything else. This is why there are many reports where the Prophet ﷺ says,

عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنْ أَحَبَّ  
الْأَعْمَالِ إِلَى اللَّهِ مَا دُوِومَ عَلَيْهِ وَإِنْ قَلَّ.

Stick to the actions you can bear, for Allah does not tire till you tire. Indeed, the most beloved actions in the sight of Allah are those that are the most consistent, even if they are little.<sup>113</sup>

Agreed upon and this is the wording of Muslim.

The Prophet ﷺ forbade ‘Abd Allāh b. ‘Amr from praying the entire night and fasting everyday. The Prophet ﷺ also forbade ‘Uthmān b.

<sup>112</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts,” 3:1073 §2779; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “From the Virtues of Ghifār, Aslam, Juhayna, Ashja’, Muzina, Daws, and Tay’,” 4:1957 §2524; •al-Ṭabarānī in *al-Mu’jam al-kabīr*, 8:326 §8219, and in •*Musnad al-Shāmiyyīn*, 4:296 §3352.

<sup>113</sup> Ibid., Bk.: *al-Īmān* [The Faith], Ch.: “The Most Beloved Element of the Religion in the Sight of Allah is the Most Consistent of It,” 1:24 §43; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn* [The Travelers’ Prayer], Ch.: “The Virtue of Consistent Actions Such as Night Vigil Prayer and the Like,” 1:540 §782.

Maz'ūn ﷺ from withdrawing himself from society for ritual devotion, and he also forbade a man and a woman from walking all the way to Mecca [to perform the pilgrimage]. The Prophet ﷺ also forbade the Companions ﷺ from fasting perpetually [without breaking the fast]. There are many similar examples that prove the Prophet's middle course: one that does not drown in the austerities of monasticism or the overindulgence and immoderation of materialism.

13. THIRTEEN, Allah ﷻ made the life of His Beloved Prophet ﷺ a life of complete good, altruism and mercy for his people, even after his passing. 'Abd Allāh b. Mas'ūd ﷺ reported that Allah's Messenger ﷺ said,

إِنَّ اللَّهَ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ. يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ.

Indeed, Allah has angels that travel about in the earth and convey to me my people's greetings to me.<sup>114</sup>

Reported by al-Nasā'ī.

The Prophet ﷺ also said,

حَيَاتِي خَيْرٌ لَكُمْ. وَوَفَاتِي خَيْرٌ لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمَدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ.

My life is good for you and my passing is good for you. Your works are presented to me, and if I see good, I praise Allah, and if I see evil, I seek Allah's forgiveness for you.<sup>115</sup>

<sup>114</sup> Set forth by •al-Nasā'ī in *al-Sunan*: Bk.: *al-Sahw* [The Mistake], Ch.: "Sendings salutations on to the Prophet ﷺ," 3:43 §1282; •al-Dārimī, *al-Sunan*, 2:409 §2774; •Ibn Hibbān, *al-Sahih*, 3:195 §914; •Ibn Abī Shayba, *al-Muṣannaf*, 2:253 §8705; •Abd al-Razzāq, *al-Muṣannaf*, 2:215 §3116; •al-Ḥākim, *al-Mustadrak*, 2:456 §3576; •al-Bazzār, *al-Baḥr al-Zakkhār*, 5:307 §1924; •Abū Ya'fā, *al-Musnad*, 9:137 §5213; •al-Ṭabarānī, *al-Mu'jam al-kabīr*, 10:219 §§10528–10530; •al-Bayhaqī, *Shu'ab al-īmān*, 2:217 §1582; •al-Shāshī in *al-Musnad*, 2:252 §825–826.

<sup>115</sup> Set forth by •al-Bazzār in *al-Baḥr al-zakkhār*, 5:308–309 §1925; •Al-Ḥākim al-Tirmidhī, *Nawādir al-uṣūl*, 4:176; •al-Daylamī in *al-Firdaws* (1:183 §686) on the authority of Abu Hurayra ﷺ; •al-Qaḍī 'Iyāḍ, *al-Shifā*, 1:19; •Ibn Kathīr in *al-Bidāya wa al-nihāya*, 4:257.

Reported by al-Bazzār. According to al-Haythamī this is an authentic tradition.

14. FOURTEEN, Allah ﷻ shall make His exalted Prophet ﷺ pleased and shall not disappoint him. Allah ﷻ said,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

«And soon your Lord shall bestow upon you (so much) that you will be well-pleased.»<sup>116</sup>

‘Abd Allāh b. ‘Umar ؓ reported that the Prophet ﷺ recited Allah’s words about Ibrāhīm,

﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَافِرٌ رَّحِيمٌ﴾

Zayn al-Dīn Abū al-Faḍl al-‘Irāqī graded its chain of transmission sound in *Tarḥ al-tathrīb fī sharḥ al-taqrīb* (3:297).

Al-Haythamī said in *Majma‘ al-zawā‘id* (9:24) that al-Bazzār had narrated this tradition with a sound chain of transmission.

Al-Daylamī in *al-Firdaws* (2:137–138 §2701); •al-‘Ajlūnī in *Kashf al-khifā’* (1:442 §1178) narrated this tradition on the authority of Anas b. Mālik ؓ with a difference of words.

Ibn Sa‘d narrated it in *al-Ṭabaqāt al-kubrā* (2:194); •Ibn Ishāq in *Faḍl al-ṣalāt ‘alā al-Nabī* ﷺ (38–39 §§25–26); •al-Subkī in *Shifā’ al-siqām* (p. 34) on the authority of Bakr b. ‘Abd Allāh al-Muzanī.

Ibn ‘Abd al-Hādī said in *al-Ṣārim al-munkī fī al-radd ‘alā al-Subkī* (pp. 266–267) that this tradition had a sound chain of transmission and Bakr was one of the trustworthy Successors.

Ibn al-Jawzī narrated it on the authority of Bakr b. ‘Abd Allāh al-Muzanī and Anas b. Mālik ؓ in *al-Wafā’ bi-aḥwāl al-Muṣṭafā* ﷺ (p. 826 §1564–1565).

Al-Haythamī in *Bughyat al-Bāḥith ‘an Zawā‘id Musnad al-Hārith*, 2:884 §953 with a rigorous chain of transmission.

Al-Suyūṭī said in *Kifāya al-ṭālib al-labīb fī khaṣā’iṣ al-Habīb* ﷺ (2:491) and *Manāhil al-ṣifa fī takhrīj aḥādīth al-Shifā’* (2:491) that Ibn Abī Usāma had narrated it on the authority of Bakr b. ‘Abd Allāh al-Muzanī and al-Bazzār on the authority of ‘Abd Allāh b. Mas‘ūd and both with the sound chain of transmission. While al-Khafājī in *Nasīm al-riyād* (1:102), and Mullā ‘Alī al-Qārī in *Sharḥ al-Shifā’* (1:45) authenticated this statement.

<sup>116</sup> Qur’ān 93:5.

﴿O my Lord! These (idols) have led many people astray. So whoever follows me will belong to me, and whoever disobeys me, then indeed You are Most Forgiving, Ever-Merciful.﴾<sup>117</sup>

and Allah's words about 'Īsā ﷺ,

﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿If You torment them, they are only Your servants, and if You forgive them, You are indeed Almighty, All-Wise.﴾<sup>118</sup>

Then the Prophet ﷺ raised his hands and supplicated:

اَللّٰهُمَّ! اُمَّتِيْ اُمَّتِيْ. وَبَكَى. فَقَالَ اللّٰهُ: يَا جِبْرِيلُ! اذْهَبْ اِلَى مُحَمَّدٍ. وَرَبُّكَ اَعْلَمُ فَسَلُهُ: مَا يُبْكِيكَ؟ فَاتَاهُ جِبْرِيلُ، فَسَأَلَهُ فَاخْبَرَهُ رَسُوْلُ اللّٰهِ ﷺ بِمَا قَالَ، وَهُوَ اَعْلَمُ. فَقَالَ اللّٰهُ: يَا جِبْرِيلُ! اذْهَبْ اِلَى مُحَمَّدٍ، فَقُلْ: اِنَّا سَنُرْضِيْكَ فِيْ اُمَّتِكَ، وَلَا نَسُوْءُكَ.

O Allah! My people, my people!" and wept. So Allah ﷻ said, "O Jibril! Go to Muhammad and ask him even though He knows best: 'What causes you to weep?' So Jibril ﷺ went to the Prophet ﷺ and asked him, and Allah's Messenger told Jibril what he said, and then Allah said, "O Jibril! Go to Muhammad and say, 'I shall make you pleased with your nation and I shall not disappoint you.'<sup>119</sup>

Reported by Muslim.

'Abd Allāh b. Mas'ūd ﷺ reported that Allah's Messenger ﷺ said,

عُرِضَتْ عَلَيَّ الْاَنْبِيَاءُ اللَّيْلَةَ بِاُمَمِهَا، فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الثَّلَاثَةُ، وَالنَّبِيُّ وَمَعَهُ الْعَصَابَةُ، وَالنَّبِيُّ وَمَعَهُ النَّفَرُ. . . . ثُمَّ قِيلَ لِيْ: اَنْظُرْ عَنْ يَسَارِكَ.

<sup>117</sup> Qur'an 14:36.

<sup>118</sup> Qur'an 5:118.

<sup>119</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Imān* [The Faith], Ch.: "On the Prophet's ﷺ Supplication for His Nation," 1:191 §202.

فَنَظَرْتُ فَإِذَا الْأَفُقُّ قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ. فَقِيلَ لِي: أَرْضَيْتَ؟ فَقُلْتُ:  
رَضِيتُ، يَا رَبِّ، رَضِيتُ، يَا رَبِّ.

Tonight the Prophets and their respective communities were presented to me. There was one Prophet who passed by with three followers, another Prophet with a group of ten, and another Prophet with a larger group... . Then it was said to me, 'Look to your left.' When I looked, I saw the horizon filled with the faces of men. I was then asked, 'Are you pleased?' I said, 'I am pleased, O Lord, I am pleased, O Lord.'

Reported by 'Abd al-Razzāq, Aḥmad, al-Ṭabarānī, al-Bazzār, Abū Ya'la. Ibn Ḥibbān, Ibn Kathīr, Ibn al-Qayyim and al-Ḥāfiẓ Ibn Ḥajar declared it authentic.

15. FIFTEEN, the Prophet ﷺ has many forms of intercession. In total there are thirteen types.<sup>120</sup> There are some forms of intercession that others will have as well, such as the other Prophets or individuals; however, many of them are exclusively for him ﷺ.

16. SIXTEEN, the Prophet ﷺ was given to frequent supplications for his people. His supplications were of two types. The first type was a general supplication for his community's forgiveness and for their mercy, salvation and entry into Paradise. The second type was a specific supplication for individuals and groups from the *Umma*. There were many who enjoyed this specific supplication. Examples include the Prophet's supplication for the Migrants and Helpers (*Muhājirūn* and *Anṣār*) ﷺ and for the womenfolk of the Migrants, for some of the Arab tribes, for those who shaved their heads at the completion of the Hajj or 'Umra, for the border guards, for the woman who prays the night vigil prayer and wakes her husband to worship with her, for the deceased that is prayed over, and for some of his Companions and for the Muslim who sneezes in his presence and so on.

17. SEVENTEEN, the Prophet feared for what lay ahead for his community and feared for them tyrannical rulers. He feared for his community the disputation of the hypocrite, misguided imams, vying

<sup>120</sup> See •Ibn Ḥajar al-ʿAsqalānī, *Fath al-bārī*, II:428-429.

for the ephemeral world and so on.

According to Nawwās b. Sam‘ān رحمته الله,

ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ غَدَاةٍ، فَخَفَضَ فِيهِ وَرَفَعَ. . . . فَقَالَ:  
غَيْرُ الدَّجَالِ أَخَوْفُنِي. عَلَيْكُمْ إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ.

One day Allah’s Messenger ﷺ mentioned the Anti-Christ (Dajjāl) and raised and lowered his voice [in mention of him]... . The Prophet ﷺ also said, “There is nothing I fear for you more than the Anti-Christ; if he appears and I am in your midst, I will argue with him on your behalf... .”<sup>121</sup>

Reported by Muslim.

‘Amr b. ‘Awf رحمته الله reported that Allah’s Messenger ﷺ dispatched Abū ‘Ubayda b. al-Jarrāh to Bahrain and said,

فَأَبَشِرُوا، وَأَمَلُوا مَا يَسُرُّكُمْ. فَوَاللَّهِ، مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي  
أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ،  
فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكَتْهُمْ.

So bear glad tidings and take fill as much as you like, for by Allah, it is not poverty that I fear for you, but I fear that the material world opens itself to you as it did to those before you, and as a result you compete in it as those before you competed, and it consumes you as it consumed those before you.<sup>122</sup>

Al-Bukhārī and Muslim also narrated about worldly competition from ‘Uqba b. ‘Āmir رحمته الله.<sup>123</sup>

<sup>121</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Fitan* [The Tribulations], Ch.: “Mention of the Anti-Christ, His Qualities and What is with Him,” 4:2251 §2937.

<sup>122</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Kitāb al-Riqāq* [The Heart Softening Narrations], Ch.: “What is to Be Warned against of the Ornaments of the World and Competition Therein,” 5:2361 §6061; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd* [The Renunciation], 4:2273 §2961.

<sup>123</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā’il* [The Exemplary Virtues],

According to Abū Saʿīd al-Khudrī رضي الله عنه, Allah's Messenger ﷺ said,

أَخَوْفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا.

That which I fear the most for you is the ornaments of the material world that Allah will take out for you.<sup>124</sup>

Reported by Muslim.

18. EIGHTEEN, the Prophet ﷺ is the witness for this community. Just as Allah ﷻ has made His noble Prophet ﷺ a witness for the previous Prophets and over their peoples, Allah has also made him a witness for and over his people. Allah did not make anyone else a witness over this community but him ﷺ, lest it be exposed in front of the other communities, and in order for it to gain mercy and be encompassed by it before anyone else.

Allah ﷻ said,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿And, in the same way, (O Muslims,) We made you the best Umma (Community—fair to all with a tolerant, moderate and balanced outlook) so that you may bear witness to the people, and (Our exalted) Messenger ﷺ bears witness to you.﴾<sup>125</sup>

Jābir b. ʿAbd Allāh رضي الله عنه said,

كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ. ثُمَّ يَقُولُ:  
أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ:  
أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ.

Ch.: "Affirmation of the Prophet's Basin (*Hawḍ*) and its Qualities," 4:1795 §2296.

<sup>124</sup> Ibid., Bk.: *al-Zakāt* [The Zakat], Ch.: "What is Taken Out from the Ornaments of the World," 1:728 §1052.

<sup>125</sup> Qur'ān 2:143.

The Prophet ﷺ used to join two slain fighters in one shroud when burying them after the battle of Uhud. He would ask, 'Which of them had memorized the Qur'ān most?' After he would be informed of the one who memorized the most, he would put him first in the burial niche and say, 'I am a witness over them on the Day of Resurrection.'<sup>126</sup>

Reported by al-Bukhārī.

According to 'Uqba b. 'Āmir رضي الله عنه،

إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ. ثُمَّ انْصَرَفَ إِلَى الْمَنِيرِ، فَقَالَ: إِنِّي قَرَطُكُمُ وَأَنَا شَهِيدٌ عَلَيْكُمْ. وَإِنِّي — وَاللَّهِ — لَا أَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ — أَوْ مَفَاتِيحِ الْأَرْضِ — وَإِنِّي — وَاللَّهِ — مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا.

Allah's Messenger ﷺ went out one day and performed the funeral prayer over those slain at Uhud. After praying, he went to the pulpit and said, "I am a harbinger for you and a witness over you. By Allah! I am looking upon my Basin right now, and I have been granted the keys to the treasures of the earth [or he said, "the keys to the earth"]. By Allah! I do not fear that you will associate partners with Allah after me; however, I fear that you will vie with one another for the material world."<sup>127</sup>

Agreed upon.

In this hadith there are numerous points that are included in the Prophet's ﷺ mercy for his people. [1] The Prophet ﷺ is a harbinger

<sup>126</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funeral Prayers], Ch.: "Prayer upon the Martyr," 1:450 §1278.

<sup>127</sup> Ibid., 1:451 §1279; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "Affirmation of the Prophet's Basin and its Qualities," 4:1795 §2296.

for his *Umma*, which means that he goes before them in order to look after their best interests and prepare what they need. [2] The Prophet ﷺ witnesses their actions, so it is as if he remains among them and has not gone ahead. It is as if he remains after them to witness the works of the latter part of his community. Here we see that Allah ﷻ has gathered within the Prophet ﷺ two qualities that cannot be conjoined with anyone else besides him. The Prophet ﷺ takes care of their needs in both abodes, during his life on the earth and after his passing. [3] The Prophet ﷺ feared for his people. He did not fear that they will associate partners with Allah after him; he feared that the material world will be opened up for them and that they will vie with one another in it.

19. NINETEEN, the Prophet ﷺ informed us that his prayers upon the deceased are a form of mercy. He also informed us that the graves are filled with darkness, and that Allah ﷻ fills them with light by virtue of his prayers upon their occupants.

Yazīd b. Thābit رضي الله عنه reported:

خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَلَمَّا وَرَدَ الْبَقِيعَ فَإِذَا هُوَ بِقَبْرِ جَدِيدٍ، فَسَأَلَ عَنْهُ.  
قَالُوا: فُلَانَةٌ. قَالَ: فَعَرَفَهَا، وَقَالَ: أَلَا أَدْنَتْكُمْ فِيهَا! قَالُوا: كُنْتَ قَائِلًا  
صَائِمًا فَكَّرْهْنَا أَنْ نُؤْذِيكَ. قَالَ: فَلَا تَفْعَلُوا. لَا أَعْرِفَنَّ مَا مَاتَ مِنْكُمْ  
مَيِّتٌ مَا كُنْتُ بَيْنَ أَظْهَرِكُمْ إِلَّا أَدْنَتْكُمْ بِهِ، فَإِنَّ صَلَاتِي عَلَيْهِ لَهُ رَحْمَةٌ. ثُمَّ  
أَتَى الْقَبْرَ فَصَفَفْنَا خَلْفَهُ فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

We once went out with the Prophet ﷺ. When he came upon al-Baqī' [the cemetery in Medina], he spotted a fresh grave and asked about it. The Companions said, 'It is the grave of so-and-so [a woman],' whom he knew. He then asked (them), 'Why did you not inform me about her?' The Companions replied, 'You were reposing and fasting and we did not want to stir your calm.' He said, 'Do not do that again. If anyone of you whom I know dies when I am present among you, you must inform me, for my prayer upon him [the deceased] is mercy.' Then he approached the grave and we lined up

in rows behind him and he uttered the Supreme Greatness of Allah four times [said *Allāhu Akbar*, praying the funeral prayer].<sup>128</sup>

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah (and this is his wording) and Ibn Abī Shayba, al-Ṭaḥāwī (in whose narration there was a lacuna that was corrected by the author of *al-Ittiḥāf*), al-Ṭabarānī, Abū Ya'la, Ibn Ḥibbān, al-Ḥākim and al-Bayhaqī (with an excellent chain of transmission).

Abū Hurayra رضي الله عنه said,

أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ أَوْ شَابًا فَقَفَدَهَا رَسُولُ اللَّهِ ﷺ،  
فَسَأَلَ عَنْهَا أَوْ عَنْهُ، فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُنْتُمْ أَذْنَتُمُونِي. قَالَ: فَكَأَنَّهُمْ  
صَغُرُوا أَمْرَهَا أَوْ أَمْرَهُ. فَقَالَ: دُلُّونِي عَلَى قَبْرِهِ، فَدَلُّوهُ، فَصَلَّى عَلَيْهَا ثُمَّ  
قَالَ: إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ ﷻ يُنَوِّرُهَا هُمْ  
بِصَلَاتِي عَلَيْهِمْ.

There was a black woman (or a black man and [Abū Hurayra was unsure]) who used to clean the mosque, and Allah's Messenger ﷺ found her missing and asked about her (or him), and they [the Companions] said, 'She (or he) died.' He asked, 'Why did you not inform me?' It was as if they belittled his or her status. He then said, 'Show me his [or her] grave,' and so they showed him the grave and he prayed over her [or him] and then said, 'Indeed, these graves are filled with darkness for their inhabitants, but Allah ﷻ fills them with light due to my prayers over them.'<sup>129</sup>

<sup>128</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:388 §19470; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funeral Prayers], Ch.: "On Praying Over a Grave," 4:84 §2022; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On What has been Reported Regarding Prayer Over Graves," 1:489 §1528; •Ibn Abī Shayba in *al-Muṣannaḥ*, 2:475 §11217; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 22:240 §628; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 4:27 §1970; •al-Bayhaqī in *al-Sunan al-kubrā*, 4:48 §6809.

<sup>129</sup> Set forth by •al-Bukhārī *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On

Agreed upon and this wording is Muslim's.

20. TWENTY, Allah ﷻ made His noble Prophet ﷺ clement (*ra'ūf*) and merciful (*rahīm*) toward the believers, and He has made these two names uniquely his. Allah ﷻ said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ  
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

«Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.»<sup>130</sup>

As for him ﷺ being mercy for the believers, we have already discussed that in the previous chapters. And as for the traditions that speak of him being merciful and compassionate, they are abundant.

21. TWENTY-ONE, the Prophet ﷺ ordered his people to invoke Allah's mercy for each other, and to deal kindly with themselves and others, and he clarified how this mercy is shown. Abū Hurayra رضي الله عنه reported that the Prophet ﷺ said in response to al-Aqra' b. Hābis,

مَنْ لَا يَرْحَمُ، لَا يُرْحَمُ.

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Sweeping the Mosque," 1:175-176 §§446, 448, and in Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over the Grave After [the Deceased] is Buried," 1:448 §2172; •Muslim in *al-Shāḥih*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over a Grave," 2:659 §956; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:388 §9025; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over a Grave," 3:211 §3203; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fī al-Janā'iz* [What has been Reported Regarding the Funeral Prayers], Ch.: "On What has been Reported Regarding Prayers Over the Graves," 1:489 §1527-1529; •al-Nasā'ī in *al-Sunan al-kubrā*, 1:651 §2149; •Ibn Ḥibbān in *al-Shāḥih*, 7:355 §3086; •al-Bayhaqī in *al-Sunan al-kubrā*, 4:46-47 §§6802, 6806.

<sup>130</sup> Qur'ān 9:128.

He who does not show mercy shall not receive mercy.<sup>131</sup>

Agreed upon.

‘Abd Allāh b. ‘Amr ﷺ reported that Allah’s Messenger ﷺ said,

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ. ارْحَمُوا أَهْلَ الْأَرْضِ، يَرْحَمَكُمُ أَهْلُ السَّمَاءِ.

Those who show mercy shall receive mercy from the All-Merciful; show mercy to those on earth and the Lord of the heavens shall show mercy to you.<sup>132</sup>

Reported by Aḥmad, Ibn Abī Shayba, al-Ḥumaydī, Abū Dāwūd, and al-Bayhaqī. Al-Tirmidhī and al-Ḥākim declared it authentic.

Since Allah ﷻ made His noble Prophet ﷺ mercy to the worlds, this is the truth of certitude that his mercy envelops his *Umma*; and since Allah ﷻ has made the Prophet ﷺ a gift, this is the truth of certitude that his *Umma* enjoys the gift.

22. TWENTY-TWO, Allah ﷻ took His Prophet’s soul before the *Umma*, so that the *Umma* could have a harbinger and predecessor in the Hereafter. This would not have occurred had the Prophet ﷺ passed after his community, whereby he would witness its punishment. This stands counter to mercy. The following hadith of Abū Mūsā al-Ash‘arī ﷺ is one of his miracles. Al-Ash‘arī reported that Allah’s Messenger

<sup>131</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: al-Adab* [Proper Conduct], Ch.: “Kind Treatment of the child, kissing him and hugging him,” 5:2235 §5651; •Muslim in *al-Ṣaḥīḥ: Bk.: Faḍā’il* [Excellent Qualities], Ch.: “Kind treatment of the family and humility is to your credit,” 4:1808 §2315; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:241 §7287; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:202 §457; •al-Bukhārī in *al-Adab al-mufrad*, 1:46 §91, 99; •al-Bayhaqī in *al-Sunan al-kubrā*, 7:100 §13354.

<sup>132</sup> See •Aḥmad b. Ḥanbal, *al-Musnad*, 2:160; •Abū Dāwūd, *al-Sunan: Bk.: al-Adab* [The Etiquette], Ch.: “On Mercy,” 2:703 §4951; •al-Tirmidhī, *al-Sunan: Bk.: al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: “What Has been Reported Regarding Mercy toward Muslims,” 4:323 §1924; •Ibn Abī Shayba, *al-Muṣannaf*, 5:214 §25355; •al-Ḥumaydī, *al-Musnad*, 2:269 §591; •al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, 3:260; •al-Bayhaqī, *al-Sunan al-kubrā*, 9:41; •Ibn Ḥajar al-‘Asqalānī, *Fath al-bārī*, 13:359. This hadith is known as *al-Musalsal bi al-awwaliyya* (the first hadith traditionally transmitted from teacher to student).

ﷺ said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ، قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهَا  
فَرَطًا وَسَلَافًا بَيْنَ يَدَيْهَا. وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا، وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا  
وَهُوَ يَنْظُرُ، فَأَقْرَعَ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ، وَعَصَوْا أَمْرَهُ.

When Allah ﷻ intends to show mercy to an *Umma* from His servants, He takes the soul of its Prophet before them and makes him a harbinger and recompense in the Hereafter; and when He intends to destroy an *Umma*, He punishes it while its Prophet is alive and He destroys it as he [the Prophet] witnesses it, and he cools his eyes by destruction as they had belied him and disobeyed his command.<sup>133</sup>

Reported by Muslim.

23. TWENTY-THREE, the Prophet showed mercy to his community by not wanting to enter the inner chamber of the Ka'ba during the Hajj, for fear that it will make things burdensome for his people in the future. In addition to this, the Prophet was also fearful that if he retrieved water from the well of Zamzam with his own blessed hands, the others would crowd around the well in an attempt to emulate his practice. 'Ā'isha ﷺ said,

خَرَجَ النَّبِيُّ ﷺ مِنْ عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ، طَيِّبُ النَّفْسِ، ثُمَّ رَجَعَ إِلَيَّ  
وَهُوَ حَزِينٌ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ خَرَجْتَ مِنْ عِنْدِي وَأَنْتَ قَرِيرُ  
الْعَيْنِ، طَيِّبُ النَّفْسِ، وَرَجَعْتَ وَأَنْتَ حَزِينٌ. فَقَالَ: إِنِّي دَخَلْتُ الْكَعْبَةَ،  
وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ. إِنِّي أَخَافُ أَنْ أَكُونَ أَتَعَبْتُ أُمَّتِي مِنْ بَعْدِي.

One day the Prophet ﷺ left my company in a state of happiness and cheerfulness but came back later in a state of sadness. I said, 'O Allah's Messenger! You left my company in a state

<sup>133</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "When Allah Intends Mercy for an *Umma* He Takes its Prophet's Soul before It," 4:1791 §2288.

of happiness and cheerfulness but you have returned in a state of sadness.' The Prophet replied, 'I entered [the inner chamber of] the Ka'ba but I wished I had not done it. I am afraid that others of my *Umma* after me shall attempt to emulate it.'<sup>134</sup>

Reported by Aḥmad, Ibn Mājah<sup>\*</sup> and Ishāq. Al-Tirmidhī, Ibn Khuzayma and al-Ḥākim declared it authentic.

According to 'Abd Allāh b. 'Abbās ؓ,

إِنَّ رَسُولَ اللَّهِ ﷺ جَاءَ إِلَى السَّقَايَةِ فَاسْتَسْقَى. فَقَالَ الْعَبَّاسُ: يَا فَضْلُ،  
اذهَبْ إِلَى أُمِّكَ، فَأْتِ رَسُولَ اللَّهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ: اسْقِنِي.  
قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ. قَالَ: اسْقِنِي. فَشَرِبَ مِنْهُ.  
ثُمَّ أَتَى زَمْزَمَ، وَهُمْ يَسْقُونَ، وَيَعْمَلُونَ فِيهَا. فَقَالَ: اْعْمَلُوا فَإِنَّكُمْ عَلَى  
عَمَلٍ صَالِحٍ. ثُمَّ قَالَ: لَوْلَا أَنْ تُغْلَبُوا لَتَرَلْتُ حَتَّى أَضَعَ الْحَبْلَ عَلَى هَذِهِ  
— يَغْنِي عَائِقَهُ.

Allah's Messenger ﷺ came to the watering-place (*siqāya*) and asked for water. Al-'Abbās said, "O Faḍl! Go to your mother and bring Allah's Messenger ﷺ something to drink." The Messenger said, "Let me drink." He said, "O Allah's Messenger! The people have put their hands in it." The Messenger said, "Let me drink." He then drank from it and went to the well of Zamzam where some people were providing water and others fetching it. He said, "Carry on with your work, for you are doing a righteous action." Then he said, "If it were not that you would be overcome, I would have come down and put the rope on this [i.e., his shoulder]."<sup>135</sup>

<sup>134</sup> See •Aḥmad b. Hanbal, *al-Musnad*, 6:137; •Ibn Rahawayh, *al-Musnad*, 3:652 §1241; •al-Tirmidhī, *al-Sunan*, 3:223 §873; •Ibn Mājah, *al-Sunan*, 2:1018 §3064; •Ibn Khuzayma, *al-Ṣaḥīḥ*, 4:333 §3041; •al-Ḥākim, *al-Mustadrak*, 1:653 §1752; •al-Bayhaqī, *al-Sunan al-kubrā*, 5:159.

<sup>135</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Hajj], Ch.:

Reported by al-Bukhārī.

Jābir رضي الله عنه reported in a long hadith about the Prophet's pilgrimage,

فَأَتَى [النَّبِيَّ ﷺ] بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلَى زَمْزَمَ، فَقَالَ: انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْلَا أَنَّ يَغْلِبُكُمُ النَّاسُ عَلَى سِقَاتِكُمْ لَنَزَعْتُ مَعَكُمْ.

Then he [the Prophet ﷺ] went to Banū 'Abd al-Muṭṭalib and found them fetching water from the well of Zamzam. He said, 'Draw water, Banū 'Abd al-Muṭṭalib, for if it were not that the people would overcome you in providing water, I would have drawn it with you.'<sup>136</sup>

Reported by Muslim.

24. TWENTY-FOUR, the Prophet ﷺ feared ostentation for his *Umma*, in particular, the one who is praised to his face, and was afraid that such a person would become deluded.

Abū Mūsā al-Ash'arī رضي الله عنه said,

سَمِعَ النَّبِيَّ ﷺ رَجُلًا يُثْنِي عَلَى رَجُلٍ وَيُطْرِيهِ فِي الْمَدْحَةِ. فَقَالَ: أَهْلَكْتُمْ — أَوْ قَطَعْتُمْ — ظَهَرَ الرَّجُلِ.

The Prophet ﷺ once heard a man who excessively praised someone else and said, 'You have destroyed [or he said, 'You have severed'] this man's back.'<sup>137</sup>

Agreed upon.

According to Abū Bakra رضي الله عنه,

"Providing Water for the Pilgrims," 2:589 §1554.

<sup>136</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Hajj* [The Hajj], Ch.: "The Description of the Prophet's Pilgrimage," 2:891 §1218.

<sup>137</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Shahādāt* [The Testimony], Ch.: "On the Praise that is Deemed Offensive, and the Order to Say What One Knows," 2:947 §2520; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "The Prohibition of Praising Others if it is Excessive and there is Fear of Tribulation for the Recipient," 4:2297 §3001.

أَتْنَى رَجُلٍ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: وَيْلَكَ! قَطَعْتَ عُنُقَ صَاحِبِكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ، مِرَارًا. ثُمَّ قَالَ: مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فَلَانًا، وَاللَّهُ حَسِيْبُهُ، وَلَا أَرْكِي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ.

A man once praised another person in the presence of Allah's Messenger ﷺ, and the Messenger said repeatedly, 'Woe unto you! You have cut your companion's neck, you have cut off your companion's neck.' Then he said, 'If one of us must praise his brother, let him say, "I consider so-and-so as such, and Allah will take account of him, and I purify none above Allah"; let him say, "I consider him as such-and-such" if he knows that about him.'<sup>138</sup>

Agreed upon.

Miqdād b. al-Aswad رَضِيَ اللَّهُ عَنْهُ reported that Allah's Messenger ﷺ said,

إِذَا رَأَيْتُمُ الْمَدَّاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ.

When you come across those who are given to praise, throw dust in their faces.<sup>139</sup>

Reported by Muslim.

This narration can be understood in two possible ways. The first way is if this praise is excessive, and the second is if this praise leads to tribulations. If the praise is neither excessive nor liable to lead to tribulations, and the words about the person are true, then it is permissible. Nay, it may even be legislated. This is how we understand the Prophet's ﷺ praise for some of his Companions that he said to them directly. This is permissible, for such praise is "the hastened glad

<sup>138</sup> Ibid., Ch.: "When One Man Attests to the Good Character of Another Man That is Sufficient," 5:2252 §5714; •Muslim in *al-Shāḥih*, ibid. 4:2296 §3001.

<sup>139</sup> Set forth by •Muslim in *al-Shāḥih*, ibid. 4:2297 §3002.

tidings for the believer.”<sup>140</sup>

25. TWENTY-FIVE, the Prophet ﷺ allowed his *Umma* to use the forbidden when there was great burden and difficulty.

According to Anas b. Mālik رضي الله عنه:

Allah’s Messenger ﷺ gave a dispensation to ‘Abd al-Raḥmān b. ‘Awf and al-Zubayr b. al-‘Awām, allowing them to wear silken garments during travel due to the skin condition they both had.<sup>141</sup>

Agreed upon.

Now, it is well known that the Prophet ﷺ declared unlawful for men the wearing of silk, but here we see that he allowed it for these two noble Companions رضي الله عنهم due to the presence of extenuating circumstances.

26. TWENTY-SIX, the Prophet ﷺ was emphatic in his prohibition against things that spoil relationships between people and foment disunity among the *Umma*. He forbade the presence of two leaders in the *Umma* at the same time, and he disallowed rebellion against the Muslim polity. Although it is a fact that there are problems between individuals in the *Umma*, the Prophet ﷺ did not want people to add to them and cause them to grow. This is why he said that spoiling relations between people is a “shaver” that cuts the religion.

Abū al-Dardā’ رضي الله عنه reported that Allah’s Messenger ﷺ said, “Shall I not inform you of what is better than the level of fasting, prayer and charity?” The Companions رضي الله عنهم replied, “Of course.” He said,

إِصْلَاحُ ذَاتِ الْبَيْنِ. وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

<sup>140</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr* [The Piety], Ch.: “When a Righteous Person is Praised it is a Glad Tidings and Will Not Harm Him,” 4:2034 §2642.

<sup>141</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād* [The Striving], Ch.: “On Wearing Silken Garments in Battle and on Other Occasions,” 3:1069 §§2762–2764; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Libās* [The Clothing], Ch.: “The Permissibility of a Man Wearing Silk if He Suffers from a Skin Condition and the Like,” 3:1646 §2076.

It is to make peace between people. But as for spoiling relations between people, it is the 'shaver'.

In al-Tirmidhī's version it adds:

هِيَ الْحَالِقَةُ. لَا أَقُولُ: تَحْلِقُ الشَّعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ.

It is the 'shaver'; I do not say that it shaves off hair, rather it shaves off the religion.<sup>142</sup>

Reported by Aḥmad, al-Bukhārī in *al-Adab al-mufrad* and Hannād. Al-Tirmidhī and Ibn Ḥibbān declared it authentic.

The spoiling of relations begins with ruining ties between a master and a servant, a husband and a wife, and a brother with a brother, and ends with turning the citizenry against its leader and fomenting rebellion.

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

لَيْسَ مِنَّا مَنْ خَبَبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ.

He who spoils the relations between a woman and her husband and a servant and his master is not from us.<sup>143</sup>

Reported by Abū Dāwūd; al-Ḥākim declared it authentic.

Abū Hurayra رضي الله عنه also reported that Allah's Messenger ﷺ said,

لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ. وَكُونُوا عِبَادَ اللَّهِ، إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ.

You must not be jealous of one another, you must not outbid

<sup>142</sup> See •Aḥmad b. Ḥanbal, *al-Musnad*, 6:444; •al-Tirmidhī, *al-Sunan* 4:663 §2509; •al-Bukhārī, *al-Adab al-mufrad*, 141-142 §391; •Hannād, *al-Zuhd*, 2:611 §1310; •Ibn Ḥibbān, *al-Ṣaḥīḥ*, 11:489 §5092.

<sup>143</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṭalāq* [Divorce], Ch.: "Those who trot woman against her husband," 2:254 §2175; •al-Ḥākim in *al-Mustadrak*, 2:214 §2795; •Abd al-Razzāq in *al-Muṣannaf*, 11:456 §20994; •Abū Ya'la in *al-Musnad*, 4:303 §2413.

one another, you must not have spite against one another, you must not turn your backs on one another, and one of you must not buy in opposition to another's purchase. O servants of Allah! Become brothers to one another. The Muslim is the brother of the Muslim; he does not wrong him, he does not forsake him, and he does not scorn him."<sup>144</sup>

Reported by Muslim and Aḥmad.

Anas رضي الله عنه reported that the Prophet ﷺ said,

لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَقَاطَعُوا، وَكُونُوا عِبَادَ اللَّهِ، إِخْوَانًا.

Do not envy one another, do not hate one another, do not sever ties with one another. Be servants of Allah and brothers.<sup>145</sup>

Reported by Muslim.

Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، مَاتَ مَيِّتَةً جَاهِلِيَّةً. وَمَنْ قَاتَلَ  
تَحْتَ رَايَةٍ عَمِيَّةٍ يَغْضِبُ لِعَصْبَةٍ أَوْ يَدْعُو إِلَى عَصْبَةٍ أَوْ يَنْصُرُ عَصْبَةً فَقُتِلَ  
فَقَتْلُهُ جَاهِلِيَّةٌ. وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا وَلَا يَتَحَاشَى  
مِنْ مُؤْمِنِهَا وَلَا يَفِي لِدِي عَهْدٍ عَهْدَهُ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ.

Whoever rebels against the writ of the Muslim state [and

<sup>144</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [Piety, affinity and good manners], Ch.: "The prohibition of wronging the Muslim, deserting him, and despising him, his goods, his blood and his wealth," 4:1986 §2564; •Aḥmad b. Ḥanbal, *al-Musnad*, 2:277 §7713; al-Bayhaqī, *al-Sunan al-kubrā*, 6:92 §11276, & in *Shu'ab al-īmān*, 5:280 §6660; al-Daylamī, *al-Firdaws bi-ma'thūr al-khiṭāb*, 2:470 §4002; •Ibn Rajab, *Jāmi' al-'Ulūm wa al-Hikam*, 1:326; •Abd b. Ḥumayd, *al-Musnad*, 1:420 §1442; •Ibn Hajar al-'Asqalānī in *Fath al-Bārī*, 10:483.

<sup>145</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Manners], Ch.: "On Migration," 5:2253 §5719; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "The Prohibition of Nursing Mutual Envy, Hatred, and Enmity," 4:1983 §2559.

challenges its authority] and separates himself from the community [*jamā'a*] and then dies, he dies the death of one in a state of *jāhiliyya* [the pre-Islamic time of ignorance]. And whoever fights under a blind banner, becomes angry for the sake of ignorant bigotry, calls to ignorant bigotry and gives support to blind bigotry and is then killed, his death is one of *jāhiliyya*. And whoever secedes from my nation [and rebels against the state, raising legions and troops], killing its righteous and sinful members and feels no compunction [in killing] its believers and does not fulfil the oath of the one from whom an oath is taken, then he is not from me and I am not from him.<sup>146</sup>

Reported by Muslim.

According to 'Abd Allāh b. 'Umar ﷺ, he heard the Messenger ﷺ say,

مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ؛ وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever withdraws his obedience [to the rightful ruler] shall meet Allah on the Day of Resurrection bereft of any argument; and whoever dies without a pledge of fealty [*bay'a*] upon him dies a death of pre-Islamic ignorance [*jāhiliyya*].<sup>147</sup>

Reported by Muslim.

According to 'Arfaja ﷺ, he heard Allah's Messenger ﷺ say,

إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ. فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ — وَهِيَ جَمِيعٌ — فَاضْرِبُوهُ بِالسَّيْفِ، كَأَنَّا مَنْ كَانَ.

'Different evils will appear in the near future. If anyone

<sup>146</sup> Set forth by •Muslim in *al-Shahīḥ*: Bk.: *al-Imāra* [The Leadership], Ch.: "The Obligation to Stick to the Main Body of the Muslims in the Time of Trials", 3:1476, 1477 §1848; •al-Nasā'ī in *al-Sunan*: Bk.: *Tahrīm al-dam* [The Prohibition of Bloodshed], 7:123 §4114; •Ahmad b. Hanbal in *al-Musnad*, 2:296 §488.

<sup>147</sup> Ibid., 3:1478 §1851.

attempts to disunite this *Umma* while they are united, strike him with the sword, whoever he may be.'

Reported by Muslim.

And according to another tradition,

مَنْ آتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَسُقَ عَصَاكُمْ، أَوْ يُفَرِّقَ  
جَمَاعَتَكُمْ، فَاقْتُلُوهُ.

Whoever comes to you while you are united [under the leadership of] a single person, desiring to undermine your solidarity, kill him.<sup>148</sup>

Reported by Muslim.

According to 'Awf b. Mālik رضي الله عنه، he heard Allah's Messenger ﷺ say,

خَيْرُ أئِمَّتِكُمُ الَّذِينَ تُحِبُّوهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ  
عَلَيْهِمْ. وَشَرُّ أئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ  
وَيَلْعَنُونَكُمْ. قِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا تُنَابِذُهُمُ بِالسَّيْفِ؟ فَقَالَ: لَا، مَا  
أَقَامُوا فِيكُمْ الصَّلَاةَ. وَإِذَا رَأَيْتُمْ مِنْ وَلَايَتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا  
عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ.

The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and upon whom you invoke His blessings. And the worst of your rulers are those whom you hate and who hate you, and whom you curse and who curse you." It was asked, "O Allah's Messenger! Should we not overthrow them with the help of the sword?" He said, 'No, as long as they establish prayer among you. If you then find anything detestable in a leader,

<sup>148</sup> Ibid., Bk.: *al-Imāra* [The Leadership], Ch.: "The Ruling on the One Who Causes Disunity among the Muslims when They Are United," 3:1480 §1852.

you should hate his action, but do not disobey him.<sup>149</sup>

Reported by Muslim.

It is not allowed under any circumstances to rebel against the ruler unless he is guilty of imposing manifest disbelief which has no scope of interpretation and the scholars of the religion charge him with such.

According to ‘Ubāda b. al-Ṣāmit رضي الله عنه،

دَعَانَا رَسُولُ اللَّهِ ﷺ فَبَايَعَنَا. فَكَانَ فِيْمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَآثَرَةٍ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ. قَالَ؛ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ.

Allah’s Messenger ﷺ called us forward and we pledged fealty to him. In our pledge of fealty, he made us commit to hearing and obeying both when energetic and tired, and in difficulty and ease, and that we [as he said] ‘do not come into conflict with the leaders that are over you unless you witness manifest disbelief for which you have proof with Allah.’<sup>150</sup>

Agreed upon and this wording is Muslim’s.

We see that Allah’s Messenger ﷺ was keen on the unity of this *Umma* and its solidarity. That is because with unity there is strength, and with disunity there is weakness and lowliness.

<sup>149</sup> Ibid., Ch.: “On the Best and the Worst of the Leaders,” 3:1481 §1855.

<sup>150</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Fitan* [The Tribulations], Ch.: “The Saying of the Prophet ﷺ ‘After My Departure, You Will Observe Things that You Will Dislike,’” 6:2588 §6647; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imāra* [The Leadership], Ch.: “The Obligation to Obey the Rulers in that which Does not Entail Disobedience, and the Prohibition of Disobeying Their Orders,” 3:1470 §1709.